2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

342 592 being for the women, *maḳ'ad al-ḥarîm*, the left-hand one for the men, *maḳ'ad ar-reǧâl* (or *rab'a*). The partition with a hole through which the women are fond of peeping at the guests is called *sâḥa mafǧûǧa* (or *ḳâṭe'a mafǧûǧa*). The ropes 283 known as *aṭnâb* as well as those called *mḳûṭ* (pl., *muḳṭ*) are of hemp. If such a rope is thin it is called *maras*. *Ḥabl* (pl., *ḥbâl*) is the name given by the Rwala only to the ropes which they themselves make of camel's hair.

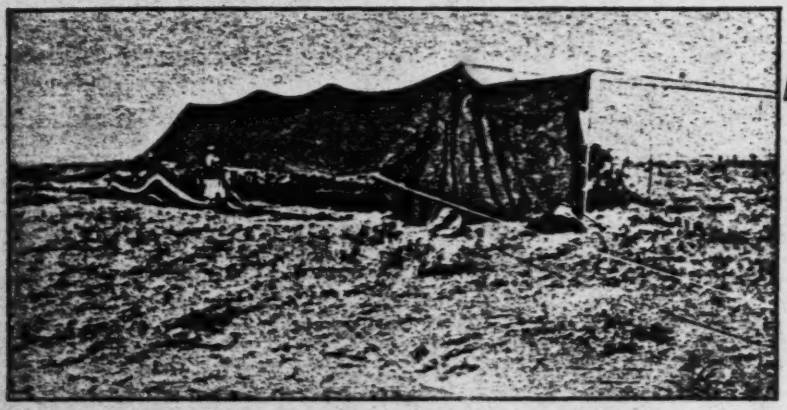
FURNISHINGS OF THE MEN'S COMPARTMENT; THE FIREPLACE

352 286 When the tent has thus been firmly set up, they carry into it the whole equipment, *ḥelle*. "Place the furnishings, *efehḳû al-ḥelle*," orders the owner. In the men's compartment the ground in front of the dividing wall is covered with a carpet, either bought, *ḳaṭîfa*, or else made by the Rwala women, *ma'aneḳa*, upon which are laid quilts, stitched and filled with cotton, *farše* (pl., *frâš*), either of the European pattern, *leḥef*, or of an Oriental pattern, *ṭarrâḥa*. Upon these are placed pillows, one meter long and 30 centimeters broad, filled with wool or camel's hair and sometimes also covered over with a broad woollen shawl, *šâf*. A pillow is often replaced by a camel's saddle, against which it is easier to rest.

516 [291] The master of the tent and his guests remove their shoes or boots, which they place behind them against the dividing wall, while they hang their rifles on the main pole in the women's compartment and sit down on the carpets, drawing their legs in upon it. A man when thus seated usually supports his side, *murtači*, or back, *mutasanned*, on the pillow or saddle. When a man is narrating a story, he sits on his crossed legs, *mutarabbe'*. During a meal he kneels on his left knee and sits on his left heel, *ḳâ'ed 'ala rkubeh w-nuṣṣ*; while inspecting anything or testing a weapon, he kneels on both knees and sits on his heels, *bâreč 'ala rkubeh*; when he washes his hands, he squats, *meẓ'i*; if he sits down with his arms round his knees, he is referred to as *mufaḥḥež*. When it is hot, he lies down on his stomach, *mumbaṭaḥ*; when he takes a nap, *jesnčče'* (or *jinûd*), he turns over on his back, *mutasalži 'ala ẓahareh*, or lies down with his face resting on his hands, *mufannes*, or turns over on his side, lays his hand under his face, and goes to sleep, *nâjem minǧeda'*.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

against the back wall. The sacks are either black, made of goat's hair, *ḫaras*, or gray, made of wool and camel's hair, *'edel*, and there are also colored ones woven by the Rwala women and known as *ṭaffârijje*. 353 415 286



[342]

FIG. 9—Pitching a tent: attaching the rear wall.

The spindle, *merzel*, is shaped like a four-pointed star measuring nine centimeters in diameter and provided with an opening in the center. From this there projects the end of a pole, *'ûd*, 35 centimeters long, in which a small iron hook, *sunnâra*, is passed. The woman who spins takes the camel's hair or sheep's wool under her right armpit, while with her left hand she twists a thread about thirty centimeters long, ties it to the lower part of the spindle pole, and thrusts in under the hook. Then she raises her left knee and, placing the lower end of the pole upon it, twirls the spindle on her knee with the palm of her left hand, while with the fingers of her right hand she winds the thread. This, running through the hook, is now twined around the whirling pole, which once again has been allowed to hang freely. If the movement of the spindle gives out, it is set whirling again in the same manner. The women do their spinning while riding on camels and also while marching on foot. They keep the wool or camel's hair either in their laps or in their bosoms. If they wish to have a stronger thread, they weave two or three prepared threads together on the spindle. 283

Fabrics are woven on a loom, *naṭw*, the names of the dif- ooo